THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have spoken not of myself; but of the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."—JOHN 12: 48-50.

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PRESIDENT LYMAN'S TRAVELS.

HIS MEANDERINGS IN AND THROUGH SWITZERLAND AND ITALY VERY INTERESTINGLY DESCRIBED—PROFITABLE MEETINGS.

FROM Zurich, Switzerland, under date of July 14th, President Lyman writes as follows concerning his labors and travels on the Continent:

"My Dear Brother:—The last STAR has not found me yet. I get hungry to see it or anything else that is good, published in English. From Bern our party journeyed by way of Interlaken on rail and boats, and over Brunig Pass, down to Luzerne. That noted city we found in gay attire—bunting and flowers on every hand, with music, feasting and joy for all. The occasion, we learned, was a shooting contest for Switzerland and neighboring nations, and lasted about ten days.

"On Tuesday evening, the 9th inst., we held a very interesting meeting in that small branch, in a nice, comfortable hotel hall or parlor. The very attentive audience was addressed by Elder Reese and Presidents Schulthess, McDonald and Lyman. President Schulthess interpreted for the latter. Elder Hill presided at the meeting, supported by his traveling companion, Elder Egan. Luzerne is the home of Brother John F. W. Teuscher and family. He is a very prominent railroad superintendent, and on our return trip from Italy he was with us and made our journey most pleasant by pointing out all interesting scenes by the way and giving us every bit of information we required.

"On Wednesday, the 10th inst., we embarked on Lake Luzerne and rode nearly the length of it,, passing Mount Rigi, Vitznau and Brunen to Fluelen. At that point we took train over and through the Alps. At Andermatt we entered Gothard Tunnel, which is said to be over nine miles long, and were just seventeen minutes getting through to Airolo. On the north side of the mountain we went through three loops in climbing, and on the south side going down we ran through four more in making the descent. It would be difficult to find rougher country where railroading has been so successfully done. This travel, as all the other in this beautiful republic, is fascinating every inch of the way. On the south side we sped on towards the renowned city of Milan in Italy. We passed the towns of Bellinzona, Lugano on the lake of the same name, and Como on Lake Como, which is perhaps the finest in Italy. Arriving in Milan at 7 p.m. we found comfort at the Hotel Victoria. Learning that we were in Italy, the fact came prominently to our minds that President Lorenzo Snow was the instrument in the Lord's hands in opening the door of salvation to that nation. I was strongly impressed in Milan and in Como to bow in humble prayer before our Heavenly Father, and to join our prayers with President Snow's for the Spirit of God to be poured out upon the Italian nation and other nations such as France, Spain and all the far East, including Japan, to which Elder Heber J. Grant and companions are soon to sail; also the nation of Mexico, and those of Central and South America. The Spirit of the Lord was richly upon us on both occasions, and we felt that our visit to Italy, though brief, would not be in vain.

"On Friday, the 12th inst., we returned the same way into Switzerland, and visited the world-renowned Rigi-Kulm, where we witnessed the sunset, and next morning the sunrise in all its crimson glory. As is usual, many people were there to see old Sol in his glory come up at 4:40 a.m., to dissipate the darkness of night.

"On Saturday, the 13th, we descended the Rigi by the road on the east side, and took train at Arth-Goldau by Lake Zug, and on to this the city of Zurich, where at 10 a.m. we went into council meeting with thirty-eight Elders, and held two sessions which closed at 6 p.m. Each Elder reported freely his own faith and works, and prospects for the future, all of which were satisfactory and encouraging. One prominent feature reported was the travel of the Elders from their several fields of labor to this conference without purse or scrip. We were delighted to hear their reports on that subject. Although the journeys were hard and performed in such brief time that they were not able to put in much missionary work by the way, they made many acquaintances and did much good. Many came out better in health and spirits than when they started. Some reported coming in at the end of the race with money in their pockets given them by the way. They should have taken three or four times as much time as they had to make their journeys. At the close of reports much good counsel was given by Presidents David L. McDonald, Arnold H. Schulthess and Sylvester Q. Cannon. The latter came from Holland yesterday morning. I also occupied some time in giving instructions, commending the brethren for their good works and devotion to the great cause, and in

answering many questions. According to the reports the work in the Swiss Mission is in a flourishing condition.

"This morning at 10 o'clock our Conference opened in a fine, large hall, President McDonald presiding. Three hundred people were in attendance. President Arnold H. Schulthess delivered a very powerful discourse upon the plan of salvation as revealed to the Prophet Joseph Smith. In the afternoon at 2 o'clock we met with the Saints in their regular meeting place. We were packed in like sardines in a box. It was a meeting for giving the sacrament and sustaining the authorities. I occupied most of the time teaching, exhorting and blessing the people. Elder Reese interpreted for me. Many of the sick were administered to. The Spirit of the Lord was given us in good measure, and we rejoiced exceedingly.

"At 8 p.m. we held the third and last general meeting of the Conference. The speakers were Elder Reese, Presidents Sylvester Q. Cannon, David L. McDonald and myself. Good attention was given at all our meetings, and the Spirit of the Lord was poured out upon us copiously. The doctrines of salvation were discoursed upon in all plainness, so that none could misunderstand. All was quiet, and we had all the liberty we could ask.

Monday, July 15th.—"President McDonald instructed the Elders and paired them off for their future labors. I also gave them further and final instructions as the Spirit of the Lord suggested. The Elders are faithful and courageous in their labors, and are accomplishing much good among the Swiss. Four Elders are laboring in the French cantons, and prospects there are reasonably fair. To-morrow we make our way to Stuttgart in Germany.

"We are all well pleased with our labors and travels in this mission, and expect to find all things just as well in Germany and the Scandinavian countries."

THE PHILOSOPHY OF "MORMONISM."

[*Continued from page 470.*]

"Mormonism" claims the same necessity to exist to-day. It holds that it is no more possible now than it was in the days of the ancient prophets or in the apostolic age for the Church of Christ to exist without direct and continuous revelation from God. This necessitates the existence and authorized ministrations of prophets, apostles, high priests, seventies, elders, bishops, priests, teachers and deacons, now as anciently—not men selected by men without authority, clothed by human ceremonial alone, not men with the empty names of these and analogous offices, but men who bear the title because they possess the authority, having been called of God.

Is it unreasonable, is it unphilosophical, thus to look for additional light and knowledge? Shall religion be the one department of human thought and effort in which progression is impossible? What would we say of the chemist, the astronomer, the physicist, or the geologist, who would proclaim that no further discovery or revelation of scientific truth is possible, or who would declare that the only occupation open to students of science

is to con the books of by-gone times and to apply the principles long ago made known, for none others shall ever be discovered?

The chief motive impelling to research and investigation is the conviction that to knowledge and wisdom there is no end. "Mormonism" affirms that all wisdom is of God, that the halo of His glory is intelligence, and that man has not yet learned all there is to learn of Him and His ways. We hold that the doctrine of continuous revelation from God is not less philosophical and scientific than scriptural.

The Latter-day Saints affirm that the authority to act in the name of God—the Holy Priesthood—has been restored to earth in this dispensation and age, in accordance with the inspired predictions of earlier times. But, it may be asked, what necessity was there for a restoration if the Priesthood had been once established on earth? None indeed, had it never been taken away. A general apostasy from the primitive Church is conceded in effect by some authorities in ecclesiastical history; though few admit the entire discontinuance of priestly power, or the full suspension of authority to operate in the ordinances of The Church. This great apostasy was foretold. Paul warned the Saints of Thessalonica against those who claimed that the second coming of Christ was then near at hand: "For," said he, "that day shall not come except there be a falling away first." "Mormonism" contends that there has been a general falling away from The Church of Christ, dating from the time immediately following the apostolic period. We believe that the proper interpretation of history will confirm this view; and, moreover, that the inspired Scriptures foretold just such a condition.

If the Priesthood had been once driven from the earth no human power could restore it; the re-establishment of this authority from heaven would be necessary. The Church claims that in the present age this restoration has been effected by the personal ministrations of those who exercised the authority in earlier dispensations. Thus, in 1829, Joseph Smith and Oliver Cowdery received the Aaronic Priesthood under the hands of John the Baptist, who visited them as a resurrected being; and later, the higher or Melchisedek Priesthood, under the ministration of Peter, James and John.

That the claim is a bold one is conceded without argument. The Church of Jesus Christ of Latter-day Saints professes to have the Priesthood of old restored in its fulness; and, moreover, while acknowledging the right of every individual as of every sect or other organization of individuals to believe and practice according to choice in matters religious, it asserts that it is the only Church on the face of the earth possessing this authority and Priesthood; and that, therefore, it is The Church, and the only Church of Christ. It claims as absolutely indispensable to the proper Church organization, the presence of the living oracles of God who shall be directed from the heavens in their earthly ministry; and these, "Mormonism" asserts, are to be found with The Church of Jesus Christ.

"Mormonism" emphasizes the doctrine that that which is Cæsar's be given unto Cæsar, while that which is God's be rendered unto Him. Therefore, it teaches that all things pertaining unto earth, and unto man's earthly affairs, may with propriety be directed and authorized by earthly

power, but that in the performance of any ordinance, rite or ceremony, claimed to be of effect beyond the grave, a power greater than that of man is requisite or the performance is void. Therefore, membership in The Church, which, if of any value and significance at all, is of more than temporal meaning, must be governed by laws which are prescribed by the powers of heaven. "Mormonism" recognizes Christ as the head of The Church, as the literal Savior and Redeemer of mankind, as the King of kings and Lord of lords, as the one whose right it is to reign on earth, who shall yet subdue all worldly kingdoms under his feet, who shall present the earth in its final state of redemption to the Father. It is His right to prescribe the conditions under which mankind may be made partakers of His bounty and of the privileges of the victory won by Him over death and the grave.

The Church claims that faith in God is essential to intelligent service of Him; and that faith, trust, confidence in God as the Father of mankind, as the Supreme Power to which all shall render account of their deeds and misdeeds, must lead to a desire to serve Him, and thus produce repentance. Faith, therefore, ranks as the first, and repentance as the second, principle of the Gospel. It is reasonable to expect that after man has developed faith in God, and has repented of his sins, he will be eager to find a means of demonstrating his sincerity; and this means is found in the requirement concerning baptism as essential to entrance into The Church, and as a means whereby remission of sins may be obtained. As to the mode of baptism, it affirms that immersion alone is the one method sanctioned by Scripture, and that this mode has been expressly prescribed by revelation in the existing Church.

Baptism, then, becomes the third principle and the first essential ordinance of the Gospel. It is to be administered by one having authority; and that authority rests in the Priesthood given of God. Following baptism comes the ordinance of the bestowal of the Holy Ghost by the authorized imposition of hands. These principles, designated specifically the "first principles and ordinances of the Gospel," "Mormonism" claims to be absolutely essential to membership in the Church of Christ, and this without modification or qualification as to the time at which the individual lived in mortality.

Then with propriety it may be asked, "What shall become of those who lived and died while the Priesthood was not operative on earth?—those who have worked out their moral probation during the ages of the great apostasy? Furthermore, what shall be the destiny of those who, though living in a time of spiritual light, perhaps had not the opportunity of learning and obeying the Gospel requirements?" Here again the inherent justice of "Mormon" philosophy shows itself in the doctrine of salvation for the dead. No distinction is made between the living and the dead in the solemn declaration of our Savior to Nicodemus, which appears to have been given the widest possible application—that except a man be born of water and of the spirit he cannot enter into the kingdom.

"Mormonism" believes in something more than a heaven and a hell, to one or other of which all spirits of men shall be assigned, perhaps on the

basis of a very narrow margin of merits or demerits. As it affirms the existence of an infinite range of graded intelligences, so it claims the widest and fullest gradation of conditions of future existence. It holds that the honest, though, perchance, mistaken soul who lived or tried to live according to the greatest light he had received, shall be counted among the honorable of the earth, and shall find opportunity, if not here then in the hereafter, for compliance with the requirements of salvation. It teaches that repentance with all its attendant blessings shall be possible beyond the grave; but that inasmuch as the change we call death does not transform the character of the soul, repentance there will be difficult for him who has ruthlessly and wilfully rejected the manifold opportunities afforded him for repentance here. It asserts that even the heathen who may have bowed down to stocks and stones, if in so doing he was obeying the highest law of worship which to his benighted soul has come, shall have part in the first resurrection, and shall be afforded the opportunity, which on earth he had not found, of doing that which is required of God's children for salvation.

And for the dead who have been without the privileges, perhaps, indeed, without the knowlege, of compliance with Christ's law, there shall be given opportunity in the hereafter.

[TO BE CONTINUED].

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

OGDEN is said to be enjoying a building boom.

HENRY L. SOUTHWORTH, one of the old residents of Utah, died at Castilla Springs on the 5th inst., from pneumonia.

BLAINE HESTMARK, the seven-year-old son of Mr. and Mrs. Hestmark of Ogden, was killed in a runaway on the 2nd inst.

TWO weeks ago, Salt Lake City was invaded by members of the Epworth League, en route to San Francisco to attend their annual convention.

SAMUEL SPRY of the Salt Lake Street Sprinkling Department, has decamped with something like $750 which he collected for the sprinkling cart drivers.

FRANK T. HINES of Salt Lake has been appointed to a second lieutenancy in the regular army. Mr. Hines did good work as a volunteer in the Philippines.

TWELVE hundred old folks of Salt Lake and adjoining counties had a gala day at Saltair Beach on Tuesday, the 2nd inst. The program was a rare one and all enjoyed themselves thoroughly.

THE Latter-day Saints' Sunday Schools have presented a petition to the Salt Lake City Council, vigorously protesting against infractions of the ordinance compelling saloons to keep their doors closed on Sunday.

THE *Salt Lake Herald* has been sold to William Iglehart, its former manager, for $60,000. It is said that Mr. Iglehart is but agent for Senator W. A. Clark of Montana, who is looked upon as the real purchaser.

THE Church Relief Societies had an enjoyable day at Saltair on the 9th inst., an excursion having been given for the benefit of the proposed Woman's building. One feature of the program was an address full of interest and encouragement, by President Lorenzo Snow.

PRIME EVANS, city attorney of Lehi, stepped on a rusty nail and contracted lockjaw, from which he died in Salt Lake City on the 8th inst. Jacob Faldmo, a lad who was shot in the foot by William Bailey, a companion, succumbed to the same affliction on the 7th inst.

FRANK B. BURKLEY, a brakeman on the Oregon Short Line railroad, met death under the wheels of a freight train at Bannock, Idaho, on the 2nd inst. It is supposed that the unfortunate man, in stepping on the engine, slipped and fell, with the result stated. O. M. Kane, a contractor on the same line, met a similar fate near Weston, Idaho, on the 3rd inst.

OUR AMERICAN BUDGET.

(Items Culled from the Latest Dispatches).

THE official reports to the government indicate that the wheat crop for the United States this season will amount to 704,380,000 bushels. This will be a record yield.

IT is stated that an American manufacturer has made proposals to the master glass workers of Belgium with a view to buying up all the Belgian glass manufactories.

THE will of the late Jacob S. Rogers, locomotive builder, bequeaths to the New York Metropolitan Museum of Art the bulk of his fortune, valued at $8,000,000. It is said the relatives will contest it.

THE New York *Herald* announces that Mr. Carnegie told a member of the New York Chamber of Commerce who recently visited Skibo Castle that he still had £56,000,000 sterling to give away in public benefactions.

MR. BIRD, a wealthy resident of Sidney, New York, has organized a fund among the public schools of the United States for the purpose of purchasing a loving cup and presenting it to the Spanish Admiral Cervera, "the hero of Santiago."

THREE thousand tons of granite from the quarries in Maine are to be shipped to Liverpool in August. This is the first export of this kind to Europe and great hopes of successful business are expressed by the quarry owners, who claim that they can land granite in England at a dollar a foot of as good quality as the Scotch, which sells at two dollars and a quarter.

MR. HARMAN, managing director of the Ecuador Association, has returned to New York from England. He says that the association has determined to place all its contracts in connection with the equipment of the Guayaquil-Quita Railway, with rolling stock, etc., with the United States, instead of England. The contract will aggregate about three million dollars.

A. C. COLBURN, the millionaire spice maker of Philadelphia, left New York on Thursday the 11th. inst., in his steam yacht *Venitzea*, intending to proceed by sea to Newport for the season. He was accompanied by his three daughters. Whilst steaming down Long Island Sound the yacht was caught in a sudden squall, and speedily capsized and sank. Mr. Colburn, two of his daughters, the Captain of the yacht, and a sailor, all perished. Those saved included Mrs. Sprankle (nee Colburn), the wife of the secretary of the Steel Trust, and a steward.

A DISPATCH from New York says:—A corporation is said to have been organized in London by Mr. Carnegie, with a capital of £800,000, for the purpose of establishing a plant at Camden, New Jersey, for the production of turbine propellers. It is stated that negotiations are in progress for the purchase of 200 acres of land there.

REPORTS from Kentucky, Missouri, Iowa, Illinois, Indiana and Ohio show that record-breaking heat prevails in those States. At Springfield, Illinois, several small thermometers burst, owing to the intense heat. Twenty deaths are reported from Kansas City, Missouri. It is estimated that the corn yield in Kansas will only be a quarter of the average instead of half. The temperature at Weymouth, Mass., has risen to 104 degrees—a record for that place.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 25, 1901.

EDITORIAL.

THE PASSING OF INFANT "BAPTISM."—"Just now the Wesleyans are struggling with the problem as to what to do with the children who were baptized in infancy. There are plenty of other signs which indicate that the infant baptism question is perplexing more than the Wesleyans. Why not settle this question at once, while it is to the fore? Is it not practically certain that there is a growing feeling that infant baptism presents an obstacle to Christian union that ought not to exist? In many Pædobaptist churches the practice is growing less and less important, and in some of these it is rapidly going into disuse. Evidently it is gradually passing away, and must in time cease to have any real place among religious problems. . . . Why not, then, give up the practice, for the sake of Christian union, and adopt something which will answer practically the same purpose, but which would not offend the Baptist conscience? If Congregationalists would do this, they would show themselves worthy of the noble struggle they have made for individual liberty in both Church and State."

The foregoing is from the *Christian Commonwealth*. It points out the difficulty confronting the Wesleyans at the present time concerning the disposition of children who were baptized in infancy, and very potently remarks, "There are plenty of other signs which indicate that the infant baptism question is perplexing more than the Wesleyans." And why should it not perplex them? What authority have the Pædobaptists for any such a religious ceremony? Did the Savior or His Apostles ever teach or countenance the baptism of little children? Did they ever administer such an ordinance to childhood in all its purity and innocence? We think not. But notwithstanding this our so-called Christian friends have stuck tenaciously to this form of belief for generations, until now, perplexing problem though it be, they are loth to admit that for such a great length of time they have been deceived, and have been practicing something for which they have not the least semblance of authority in all the pages of the Holy Scriptures. We may be pardoned for suggesting that in the first place the Christian world learn what baptism was instituted for, and having learned it, apply common sense and logic, if nothing else, to the problem as to whom such an ordinance should be administered. Infant baptism is a mockery in the sight of the Lord. There is no sanction of it in the pages of divine truth. John the Baptist, the forerunner of our Savior, taught that baptism was for the remission of sins, and as such it stands before the world to-day, unchanged, unaltered. Where then is

the individual that will say it is an ordinance to which little innocent children should be subjected? The doctrine is among the greatest of heresies. What sins have nursing babes been guilty of? Why remit sins where there are none existing? The Savior took the little ones in His arms and blessed them, but unto those who had reached the years of accountability—who had a sense of discriminating between right and wrong—He taught the necessity of baptism, and that under the ministration of persons who had been duly authorized. Infant sprinkling—or baptism as it is erroneously termed—may do for ordinary Christians, but it will never do for true followers of our Lord and Savior.

THE KINGDOM OF GOD.—Concerning his reading of The Voice of Warning, Mr. E. Becquet of Jersey, Channel Islands, reports to this office as follows:

"I have read part of the little book you sent me. I must say there are many things I can endorse, but others I cannot, concerning the kingdom of God. It has been once in existence, but has been overturned. Zedekiah was the last on the throne, but God has come to replace all the former kings; Jesus anointed is the true and righteous king. The word of God is clear and plain on the subject. The kingdom of God is not now in existence; for the simple reason it will be established again in Palestine, Jesus anointed on the throne of David, or occupying the same position as David when on the throne. The angel told Mary all about it; Luke 1: 32, 33. That part of the Holy Writ has not been yet fulfilled; but the time is drawing nigh when it will be an accomplished fact. Then the promise made to Abraham about the inheritance of the land will also be an accomplished fact. But Abraham must be raised to receive the gift of immortality to be able to live an everlasting life, and enjoy the blessings in the kingdom for ever. Why the Bible is full of it; but Christendom read it with closed eyes, and fail to see the glorious truth about the establishment of the Kingdom of God. We must not confound the Church with the Kingdom."

By way of brief comment on the foregoing, we can only say that our correspondent evidently mistakes the position taken by the Latter-day Saints with reference to the Kingdom of God. The Saints do not confound the Church with the Kingdom, but they *do* say that the Church with proper authority—and by the latter is meant divinely authorized and commissioned servants of God—is the stepping-stone to the full establishment of the Kingdom—the germ from which the Kingdom in all its power and great glory will develop. To quote the words of the Prophet Joseph Smith:

"Whenever there has been a righteous man on earth unto whom God has revealed His word and gave power and authority to administer in His name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the Gospel and officiate in the Priesthood of God—there is the Kingdom of God. . . . . Where there is no kingdom of God there is no salvation. . . . . Where

there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the Kingdom of God; and where the oracles of God are not, there the Kingdom of God is not."

A. B.

We have received—too late for publication in this issue, however—a glowing report of President Lyman's debut in Germany, and the grand welcome accorded him by Saints, Elders and friends in that section. Readers of the Star may, therefore, look for something highly interesting next week.

The Burton-on-Trent *Mail* gave space on Thursday last to a quite lengthy and very friendly interview with Elders Pugmire and Wright of the Nottingham Conference. These brethren are laboring in Burton, and took occasion to call on the editor to correct some erroneous statements that had been published concerning their work in that section. The result was a very fair article in which the Elders cleared up some "mysterious problems" concerning "Mormonism." If the people of Burton and vicinity will only treat the Elders with civility and respect—and we are pleased to hear that this is what they are doing—we believe they will learn something to their advantage, besides ascertaining incidentally that the "Mormons" are not half as black as are the pictures that have been painted concerning them.

Obituary.—Alfred Wootton Woods, aged 17 years, late of Ayside, Lancashire, came to an untimely end on the 16th day of July, 1901. On the above-mentioned date he was bathing in the moat that surrounds Kirtling Castle, Newmarket, Cambridgeshire, where he was employed as under-keeper, and met his death by drowning. Just how the fatality occurred is not known. He was a young man of good reputation, and his departure from this scene of action in the morning of life is deeply lamented by all who knew him. The body was conveyed from Newmarket to Green Oak cottage, Ayside, and was interred at Field Broughton church, Cartmel, Lancashire, Saturday, July 20th, 1901. Elder Joseph Eckersley, of the Liverpool office, was in attendance at the funeral, and on the following day addressed a number of the relatives and friends of the deceased upon the subject of salvation for the dead, and the first principles of the Gospel. All the relatives of our departed friend have our heartfelt sympathy in their sad bereavement. We pray the Lord to comfort their hearts and give them His spirit, that they may comprehend in its fullness and beauty the great salvation that He has provided for all that fear Him.

Field Day Celebration.—The Saints of the Liverpool Conference celebrated their annual Field Day at Great Harwood on Saturday, the 13th inst. Through the kindness of Mr. Robert Waring, the Hedge-end farm was thrown open to the use of the Conference, and about 75 souls made merry romping about and playing all sorts of games. A national tug-of-war was indulged in, and with a severe struggle the Elders, representing America, won. Refreshments were served on the grass to a tired,

yet happy crowd, and after singing the songs of Zion, benediction was pronounced by President William J. Facer. The day was an ideal one and all enjoyed themselves immensely.

On Sunday evening last, through courtesy of President Henry M. Gorman of the Liverpool Branch, Elders MacDermott and Buchanan of this office were privileged to view the inner workings of the Liverpool Post Office, one of the largest in the United Kingdom. It was an interesting experience to be conducted through the labyrinths of such an important institution, and one which the visitors thoroughly enjoyed. Perhaps at some future time readers of the Star may be presented with an interesting account of the means and methods employed for the distribution of mail matter, and its despatching from one country to another.

Utah Pioneer Day.—Yesterday was the glorious twenty-fourth of July, the day upon which, fifty-four years ago, the "Mormon" Pioneers, under the inspired leadership of President Brigham Young, entered the Salt Lake valley to seek a haven of peace, rest and contentment. They found it in the desolate wastes of the American desert, and by dint of energetic toil and with a faith in God that was sublime, founded a commonwealth that to-day shines as brightly as any star in the American galaxy. To those sturdy pathfinders we shall ever raise our hats in loving and grateful remembrance.

Releases.—Elders Delbert W. Parratt, Ernest J. Taylor and John R. Stubbs, all of the London Conference, have been honorably released to return home per s.s. *New England*, sailing from Liverpool August 1st.

OF SPECIAL IMPORTANCE!

[Under this heading will appear from time to time items of special importance to Conference Presidents and all others engaged in the ministry throughout the European Mission. These items should be carefully read in order that the Elders may keep in touch with the suggestions offered, and be able to apply them to their work in the mission field. New and improved methods may be adopted from time to time, and these should be carried into every mission and conference as soon as the instructions are received. To locate these items, reference should be made to our table of contents on the last page.—Ed.]

Presidents of Conferences would oblige by sending in their statistical and financial reports as soon after the close of each month as possible.

The Star solicits from Presidents and Clerks of Conferences or districts, condensed reports of district meetings, the same to be sent in without unnecessary delay.

Emigrants and others desiring to be met on their arrival in Liverpool, are requested to state clearly the time and place of arrival, and thus

obviate difficulties that have heretofore obtained in such matters. There are a number of large stations in Liverpool, and unless one or the other is specified, this office is wholly at a loss to know where to meet steamship passengers. All luggage should be booked at the railway company's "left luggage office," and a receipt obtained therefor, this arrangement doing away with its needless transportation hither and thither prior to the time of departure. If these instructions are complied with, expense and trouble will be minimized, and there will be no cause for the worry usually attending such matters.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT ANDREW J. BOWMAN of the Scottish Conference communicates this sad intelligence:

"Grim and solemn death has again visited the already sad and distressed household of Brother and Sister A. A. Hoggan of the Glasgow Branch, the victim this time being their sweet, innocent and last remaining child, a boy of only ten months, and doubly endeared to them owing to the sad death on June 30th of their first-born, an unusually bright little fellow of three years, and the hope and joy of his doting parents, whose grief is inconsolable. May God add His choicest blessings and endow them with strength to bear their infinite loss, their double burden, and assist them to overcome their grief."

WRITING from the Crawford House, Boston, July 12, 1901, Elder Seth Pixton says of the company that left here on the 4th inst:

"As you will see from the heading of this letter we are in America. We had a very pleasant voyage, although fog was encountered most of the way. The sea, however, was smooth, except on Sunday the 7th, when nearly all on board were sick, some seriously. However, by the time we reached our port all were able to get off. We had no trouble in getting through the custom house. Most of the company will leave here this evening on the 7 o'clock train. We had very good quarters on the boat, and received every consideration from the officers on board. We could not get the concessions on the railroads that we should have liked, but suppose we will have to be satisfied. Those remaining hereabouts for a short time, expect to continue their journey on Sunday the 14th."

PRESIDENT STEPHEN W. WALKER of the Nottingham Conference sends this interesting letter under date of July 22nd:

"I have just returned from a visit to the Leicester district, where I found everything progressing favorably. The Elders in Leicester are energetic workers, and have been successful in making many friends. They also have a number of earnest investigators, and expect at least ten or twelve baptisms before our next Conference. Their street meetings are well attended, and many people stop to listen, and appear to be interested in the principles of the Gospel as they are expounded by the Elders.

"The Elders who were laboring in the Uttoxeter district have been removed to Burton-on-Trent, where they are doing a good work, and making friends. When first they went there the press was against them, but they called on the editor and had an interview with him, which did a great amount of good.

"The Elders in the other districts of the Conference are alive to their duties and endeavoring to get the Gospel before the people.

"In Nottingham we are laboring under a disadvantage, for we have been forbidden by the city officials to hold open-air meetings on the market and other places. Most of the meetings, therefore, are held in the suburbs of the city, and in villages near by. The majority of the Saints in this Conference are endeavoring to live up to the teachings of the Gospel, although we have some who are slack and negligent.

"On Saturday, July 20th, we were called to go to Arnold and conduct the burial services over the remains of Mr. Frederick Curtis, who had passed away on the previous Thursday. Mr. Curtis, although not a Latter-day Saint, was very friendly to the Elders, and they were always made welcome at his home."

President Anthon L. Skanchy of the Scandinavian Mission, reports as follows from Copenhagen, his letter bearing date of the 20th inst:

"I have just returned, in company with President C. D. Fjeldsted, from a trip over Jyland. We visited Aalborg, Randers and Aarhus, and held meetings with the brethren and sisters. All were well attended with visitors, the Spirit of the Lord was poured out upon His humble servants, and we had a blessed time. One was baptized in Aalborg before we left. There are good prospects for the future. Here in Copenhagen the work is progressing nicely. Our meetings are well attended by visitors, and the future looks bright for the progress of the work of God.

"The Presidents of Conferences are at work preparing for their Conference meetings, and are trying to hire larger halls for the occasion."

GOSPEL TRUTHS VINDICATED.

The following correspondence between Elder George Davis of Liverpool and a lady residing in close proximity thereto, is of sufficient interest, we believe, to warrant it a place in the Star. We therefore give it that our readers may judge for themselves the true way leading to a salvation in the Father's kingdom:

"To Mr. Davis.

"Dear Friend:—Being fully persuaded that the 'Mormon' religion is not what could give me peace, nor is immersion sufficient for cleansing, which is at best an outward sign, I feel that nothing short of the blood of Christ applied to my soul by the Holy Spirit, can do the cleansing that I need; and He is able and willing to do all that and more, for I have given myself and all that I have to His hands, to do with me as He pleases. Read what He has promised in Ezekiel 36: 26; also the 15th chapter of the

Acts, 10th and 11th verses, and all throughout. I think you will see there what I mean; therefore, you need not trouble to come over or to bring the book (Book of Mormon), for I cannot now take it, as I have decided to wait upon the Lord in the appointed way.

"With all charity, and a prayer that God's kingdom come speedily, I am, yours faithfully."

"Elder Davis replied as follows:

"DEAR FRIEND:—I have just been reading a letter I received from you some time ago, and as I realize by your statements that you have a misunderstanding of some of the doctrines as taught by the Latter-day Saints, I will take up some and endeavor to correct them.

"In the first place you say immersion is not sufficient for cleansing. The Latter-day Saints never taught that it was. You say nothing short of the blood of Christ applied to your soul by the Holy Spirit can do the cleansing you need. The Latter-day Saints teach that it is necessary to be born of water and of the spirit. We believe Jesus meant what He said to Nicodemus as recorded in John 3: 1-7. What is there about sprinkling or pouring that represents a birth or being born again? Please read Romans 6: 1-6. In the fourth verse it reads, 'buried with Him by baptism into death,' etc. This ordinance is to represent the death, burial and resurrection of Jesus Christ. When it is followed out according to the instructions of the Savior and His Apostles, it is in reality being born again. You know how a child is born into the world: He or she emerges from his or her former home into the atmosphere which becomes a necessary element of existence. To be born again, then, is to enter into the same element, suspend the breath in the watery womb, emerge therefrom into the atmosphere and again gasp the first breath in the new creation. At the same time the blood of atonement is applied to the individual remission of sins. Please read I. John 5: 7-8: 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and there are three that bear witness in earth, the Spirit, the water and the blood.' This is the word of the Lord to us. By the water we keep the commandment, by the Spirit we are justified, and by the blood we are sanctified. To whom is the Holy Ghost given? John 14: 6, says: 'I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not; but ye know him, for he dwelleth with you, and shall be in you.' The bestowal of this gift follows faith, repentance and baptism by water. Read Acts 2: 38. John the Baptist promised the Holy Ghost to those only who were baptized unto repentance. Matt. 3: 11; Mark 1: 8; Acts 19: 1-7, 12, 14-17. You will see by these quotations that baptized believers did not receive the Holy Ghost till the Apostles had laid their hands upon them for that purpose. There is one exception to this rule mentioned in Scripture, and that was Cornelius; but there was a cause for this. Cornelius was a Gentile and a great prejudice existed among the Jews towards other nations. They prided themselves in being descendants of Abraham. You will find by reading Acts 10th chapter, that Peter had received a vision

and in that vision it was told him that whoever would obey the principles and ordinances of the Gospel were worthy of salvation; read the 47th and 48th verses. If they had not obeyed that law, the Holy Ghost they had received would have left them. We read in Job 32: 8: 'There is a spirit in man and the inspiration of the Almighty giveth them understanding.' This is the common heritage of humanity, but the gift of the Holy Ghost is a far greater endowment, and is given only to the repentant, baptized candidate for salvation; and they must live pure lives to retain His companionship, for the Holy Ghost will not dwell in impure tabernacles.

"You cite me to the 15th chapter of Acts, 10th and 11th verses. I will give the words contained in those verses. 'Now therefore why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.' If you will read the whole of the 15th chapter you will see it refers to the law of circumcision. That was the yoke which those who believed in that law wished to put upon the necks of the brethren. You will find the Apostles decided it was unnecessary for the brethren to be circumcised; that it was through the grace of our Lord, Jesus Christ, that we shall be saved. There are no people on the earth who place a higher estimate on the atonement made for all mankind by our Redeemer than do the Latter-day Saints; but we do believe that the only ones who will get the full benefit of that atonement and obtain a full salvation, are those who abide the conditions upon which it is promised. Our Redeemer was gracious to us by giving us the Gospel, by obedience to the laws and ordinances of which we are promised salvation. Believers in the 'faith alone' doctrine refer us to Ephesians 2: 8 and 9. If they will read the 10th verse that will explain it. The facts in the case are these: The transgression of our first parents brought spiritual and temporal death into the world. The meaning of spiritual death is banishment from the presence of God; temporal death is the death of the body. Our Savior, through the atonement, brought redemption from the grave to all mankind irrespective of any conditions. He brought redemption from our personal sins conditionally. Without the atonement, works would have no effect; hence we cannot boast of our works. But through the atonement and obedience, mankind can obtain a full salvation.

"Now as to circumcision: I was interviewed by a Scripture reader and was told that infant sprinkling took the place of circumcision. Please read Genesis 17: 1-14. You will there see that it was a mark of a covenant between God and His chosen servant Abraham—a symbol regarded by the posterity of Abraham as indicative of their freedom from the idolatry of the times, and of God's acceptance of them; and nowhere is circumcision made a means for remission of sins. That rite was applied to males only; baptism is administered to both sexes. There is no analogy between the two ordinances.

"I sincerely hope that you will accept this letter in the same spirit in which it is written. I desire to respect your feelings and treat you with due kindness and consideration; *but no man has authority to change the*

word of God. Allow me to ask you to peruse carefully the twelve bound tracts I left you,—Rays of Living Light. They will point out the way of salvation."

With fitting reverence for the Utah Pioneers, whose triumphal entry into the Salt Lake Valley in 1847 will forever stand as one of the achievements of the age, the Elders and Saints of the Liverpool Branch met together on the twenty-fourth, and within the walls of famous "42," did honor to the occasion in the rendition of an appropriate program. Elder Davis, one of Utah's early settlers, recounted stirring experiences of pioneer times, as did also Elder Greaves, while others sang and spoke as the spirit of the day demanded. It was a vivid reminder of what used to be, and though in a foreign land, the Utah Pioneers were justly honored for their noble, self-sacrificing devotion to the cause which they had espoused.

COUNTRY LANES.

O country lanes, white-starred with bloom,
Where wild things nestle, shy and sweet,
Where all your waving grasses laugh
And part before my eager feet—

Could I forever dwell with you,
Letting the mad old world rush by,
And just be glad of wind and sun,
Of rocking nest and brooding sky!

How often, in the crowded streets,
I dream of you, sweet country lane,
And feel once more your soft breeze soothe,
My sordid breast and weary brain.

Ever above the city's din,
Above the clink of yellow gold,
I hear a wild bird's ringing call,
I catch the scent of leaf-strewn mold.

Your grasses kiss my fevered cheek,
Your hawthorn drops her scented rain,
I am a child again and dream
That Heaven bides here, O flower-starred lane!

Florence A. Jones.

DIED.

Betts.—In Salt Lake City, July 9, 1901, Joseph Betts, Jr., aged 24 years. Deceased was a native of England.

CONTENTS:

President Lyman's Travels 481
The Philosophy of "Mormonism" ... 483
News of the Great West 486
Our American Budget 487
Editorials:
The Passing of Infant "Baptism" 488
The Kingdom of God 489
Editorial Notes 490
Releases 491
Of Special Importance! 491
Abstract of Correspondence 492
Gospel Truths Vindicated 493
Poetry:
Country Lanes 496

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